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AMERICAN DRIFT TOWARD EDUCATIONAL UNITY

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I. COMPETITION IN EDUCATION (EDUCATIONAL DIFFERENTIATION)

President James B. Angell, of Michigan University, in his address at the quarter-centennial celebration of Kansas University, said:

My own conviction is that it would be better for the cause of higher education if not another college were established east of the Rocky Mountains for at least a generation to come.

He was speaking for the Middle West, that great school-ridden section of our country, where the denominational college is making the fight of its life against the state university.

Actual conditions more than justified this statement. In New England religious denominations are few, and state universities are practically unknown. Hence the church college there is a venerable, strong, and well-established institution. But in the West denominations are extremely numerous; and often, by a process of division and subdivision, they multiply their number and divide their resources. Among the commoner denominations are these: Baptists, Methodists, Presbyterians, Cumberland Presbyterians, United Presbyterians, Christians, Swedish Lutherans, Norwegian Lutherans, German Lutherans, Friends, Congregationalists, United Brethren, Catholics, Seventh-Day Adventists, Episcopalians, Mennonites, etc. Partly as a matter of denominational pride, and partly to secure trained leadership in its own church, each sect must have its own college. This multiplication of sectarian colleges in the face of the state university differentiates the West from the East. We may cite Iowa as a typical state of the Middle West. Here are twenty denominational colleges. One sect has six. Still the state is maintaining at public

expense a thorough and efficient system of schools for higher education. In Kansas there are eighteen of these so-called colleges. Others are being planned. And so throughout all this new country the spread of denominational colleges (not *academies*) is remarkable. What is true of one state is true of all. The story of these schools that have failed has never been written, but their name is legion. To maintain many of the feeblers now is a desperate matter. These schools are doing a good work, it is admitted. But that is not enough. The good is enemy to the best. There is abundant reason for the conviction which President Angell expressed.

That the competition between weak colleges is costly and destructive is obvious. That a wiser course is possible few are ready to admit. The Jews teach us a lesson in point. True to their keen intuitions in things economic and intellectual, they erect no new colleges, but patronize the best already provided.

Let us examine briefly four of the most significant phases of competition, before discussing the remedy.

1. This species of warfare is peculiarly unfortunate in the educational world. Too often the smaller religious school is tempted not to "play fair." Damning reports are spread concerning its big rival, the state university. It is called godless, irreligious, and even anti-Christian. In other words, the churches withdraw from the state university, as fully as possible, both their presence and moral support—do their utmost, in fact, to secularize it—and then anathematize it as being un-Christian.

2. Financially, competition is one-sided. For the state university has back of it federal land grants and all the taxable resources of the state. It is dependent on the gifts of no man or sect. It is an integral part of the state and is predestined to grow as the state grows. It is democratic, and is free and unfettered in the search for truth and the promulgation thereof. That vexing question of gifts from the predatory rich is eliminated. The modern state universities are spending annually from two hundred thousand to a million dollars apiece, and this outlay is increasing yearly by leaps and bounds. One plant of this kind in a state is enough, and is too costly to be duplicated.

And it is an unpardonable wrong to compel the boys and girls to attend the school whose equipment is inferior to the best in the state.

3. Then there is the question of size. This is more than a question of mere bigness. As a general rule, the larger the university, the more costly and efficient are its plant and equipment. In the number of students in attendance the state university is rapidly overshadowing its competitors. The late President Adams of Wisconsin, published figures showing that from 1885 to 1895, in the eight independent New England colleges—Amherst, Bowdoin, Brown, Dartmouth, Harvard, Williams, Wesleyan, and Yale—the increase in attendance was 20 per cent. In eight representative denominational colleges of the North Central states the increase for the same period was but 14 per cent. In eight representative state universities the increase was 320 per cent.

In 1904 the eight New England colleges mentioned above had 11,740 students; the eight state universities, 23,451; and the eight denominational colleges, 8,700. From the standpoint of the age of these schools, all is in favor of the independent and denominational colleges for they were here first. Yet the youngest school—that is, the state university—is already the largest. Its day of probation is over. It has come to stay.

4. "But size does not count," says the friend of the denominational college; "I would rather send my boy or girl to the smaller school because of the better atmosphere." This strikes at the root of the matter, for this places the issue at once on a moral basis. If we examine this claim, we again discover that the evidence is in favor of the state university.

Whence come the crowd of students who throng the state universities? Considering the number of denominational colleges granting degrees, it would seem that only the wicked and ungodly are left for the state university. Here again facts are instructive. In 1897, when a census was taken by F. W. Kelsey, the Presbyterian church had more students, by actual count, in seventeen state universities than in all the Presbyterian colleges of the

whole United States. The University of Nebraska in 1900 had 1,800 students. Omitting the smaller denominations, these students represented church membership as follows:

155 Baptists	102 Protestant Episcopalians
60 Catholics	70 Lutherans
109 Christians	302 Presbyterians
220 Congregationalists	458 Methodists

The 458 Methodist students in attendance exceed in number the Methodist students of college grade in the Nebraska Wesleyan, the old well-established Methodist college of the state.

In the University of North Dakota a religious census was taken in 1905, showing the following church relationships:

78 Lutherans	20 Baptists
64 Methodists	7 Episcopalians
54 Presbyterians	3 Christian Scientists
42 no church	3 Spiritualists
37 Catholics	1 Unitarian
28 Congregationalists	

That is, $87\frac{1}{2}$ per cent. of the students were church members, and only $12\frac{1}{2}$ per cent. belonged to no church. In Nebraska University in 1900, 53 per cent. of the men and 74 per cent. of the women were church members. Others reported themselves as church *adherents* (41 per cent. of the men; 24 per cent. of the women). According to Professor Kelsey's figures in 1897, representing sixteen important state universities, $57\frac{1}{2}$ per cent. of the students were church members, and 31 per cent. church adherents. Only 12 per cent. had no definite church connections or preferences. This is higher than the percentage outside. In the half-century ending in 1894, according to Professor Kelsey, Michigan University had sent out 301 clergymen and missionaries—that is, an average of six for each graduating class. Many theological schools can scarcely equal this record.

Faculties, like student bodies, are as God-fearing and religious as individuals in other walks of life. In the University of North Dakota, for example, in 1905 the faculty had church relations as follows:

11 Presbyterians	2 Catholics
8 Methodists	1 Congregationalist
3 Baptists	1 Christian
3 Episcopalians	1 no church
3 Lutherans	

Those familiar with life in a state university will readily call to mind the vigorous expression of healthy Christian life on the part of the students, as manifested in the Young Men's Christian Association, the Young Women's Christian Association, the Mission Study Classes, the Student's Volunteer Movement for Foreign Missions, the "Morning Watch" prayer-meetings, the numerous Bible classes conducted by students, the annual sending of student delegates to the Bible conference at Lake Geneva and similar Christian gatherings, etc.

The conclusion is forced upon us that state universities, while non-denominational, are yet strictly Christian. Thus, even on its peculiar field, the denominational college has no real advantage in comparison with the state university. What reason remains, therefore, for continuing this wasteful and misguided war of competition? Is there no settlement possible, offering peace with honor and advantage to both sides?

II. CO-OPERATION IN EDUCATION (EDUCATIONAL INTEGRATION)

There is a better way than competition, and that is co-operation between church college and state university. This plan is now past the experimental stage; it has been thoroughly tested. What is being done now is vitally interesting and instructive. Co-operation of some kind and degree is in full effect in various places in the United States and Canada. Let us review some of the best examples, and then pronounce judgment on the evidence before us.

III. LESSONS FROM CANADA

If we do not shut our eyes in sweet self-complacency, we can learn some valuable lessons from our prosperous northern neighbor. Canada has had many years of experience in this form of co-operation. The state university at Toronto is the best-known example, and we will examine it first.

This university has a magnificent plant, and an equipment and endowment representing some four or five million dollars. It has a faculty of fifty-eight instructors, covering the fields of arts, science, medicine, engineering, dentistry, and pharmacy. Grouped about this central university, and using its libraries and laboratories, are five denominational colleges—namely, Methodist, Presbyterian, Catholic, Church of England, and Low Anglican. Three of these maintain only theological schools; the other two—the Methodists and Church of England—offer a full arts course in addition to theology. They maintain the arts course, they say, because they believe this course offers “those subjects which influence more largely the formation of character and the style of the man.”

Discipline and government of the university are in the hands of a senate, in which all the faculties as well as graduates of the university are represented. This is the legislative authority of the university. The executive control is in the hands of an executive council, in which the various colleges are represented, which deals with all cases of discipline of an intercollegiate nature, as well as the arrangement of time-tables for lectures, and other matters which effect the harmonious working of the institution. Each college attends to the discipline and supervision of its own students, and is, in all matters of internal economy, entirely independent. Each preserves its own complete identity. Victoria College (Methodist) reports but one case of discipline in twelve years. President Burwash writes:

The moral and religious tone of our students have given us great satisfaction. We think our system gives us all the advantages to be derived from denominational colleges, with comparative freedom from the narrowing influence of a small and sectarian institution. It does not make the necessary educational work unduly burdensome to the church, while it furnishes the sons and daughters of the church with the best educational advantages that the country can afford. At the same time it surrounds the state university with the moral and religious influences of the churches as represented by their colleges.

Many Methodists of Canada strenuously opposed this movement when the proposal came up some dozen years ago to remove their school from Cobourg to Toronto. “The principle is being

fully vindicated," says Dr. Burwash, "and you could not induce our church to go back. We are planting all our new colleges in the West—Manitoba, Alberta, and British Columbia—on the same basis." The church's educational and financial secretary for Canada, Rev. Dr. John Potts, one of the best-known Methodists on this continent, writes, concerning co-operation:

We have had sufficient time to test the value of the relationship. I think there is but one opinion now as to the importance of it. We gain distinct financial benefit by having all the expensive part of the university, such as sciences, etc., without any cost to us, and we have at the same time the opportunity and privilege of moral influence over the students, and the privilege also of exerting a moral influence over the university.

Dr. A. H. Reynar, dean of the faculty of arts, Victoria College, thinks that, when the church cannot supply all the latest and best requirements of university work, it is the course of "policy and honesty to work, if possible, in co-operation with a state university."

In regard to loss of identity, Dean F. H. Wallace, of the faculty of theology, says:

We have gained for our students the advantages of the equipment and the wider courses and the prestige of the degrees of the University of Toronto. At the same time we have retained almost intact the individuality and autonomy of our own college life. Our students are very loyal to their own college, and maintain its societies and traditions, even its own sports.

And, touching the religious atmosphere, he continues:

And, above all, we find no loss of religious life. The spiritual side of our work was never stronger and more satisfactory than today. Indeed, our removal to Toronto and association with a large university have made it more possible than formerly to come under the influence of great religious leaders and movements, such as the International Committee of the Y. M. C. A., the Students' Missionary Volunteers' conventions, John R. Mott, R. E. Speer, etc.

There is no question about the success of the Victoria College experiment. Similar reports come from all the other federated colleges.

William MacLaren, of Knox College (Presbyterian), says: "We have had many years' experience with this arrangement, and are satisfied with it."

Principal J. P. Sheraton, of Wycliffe College (Low Anglican), speaks in these words of the Toronto plan:

The plan followed here has worked very successfully. We secure for our students all the advantages of the university—the broadening of view and enlarging of sympathy which come from contact with some two thousand students in arts, medicine, and theology, . . . the equipment in arts and all the facilities which a great university like that of Toronto is able to give.

The Catholics find the Toronto plan as satisfactory as do the Protestants. Rev. D. Cushing, of St. Michael's College (Catholic), says:

I believe the Catholic students of this province who have made, or are making, a university course in Toronto, are pleased with the plan of affiliation adopted here. If you are contemplating any arrangement of this kind, I should advise you not to drop the project too hastily on account of any apparent difficulties. I do not at all consider it a hindrance to us to be located so close to other denominational colleges.

The Toronto plan is clearly a demonstrated success, financially, educationally, and morally. The same plan is being carried out in Montreal, Winnipeg, and in the other provinces. In Montreal there are four affiliated denominational colleges. William Peterson (of Oxford University), principal of McGill University, Montreal, pronounces the Canadian idea of co-operation "quite a success." "For myself," he says, "I am all for consolidation." From the Atlantic to the Pacific this idea of friendly solution of the problem of higher education prevails in Canada.

IV. BEGINNINGS IN THE UNITED STATES

Beginnings of co-operation have at last been made in the United States, although we have been slow about it. Thomas Jefferson was father of the idea of co-operation between church and state university. In his letter to Dr. Cooper, November 2, 1822, concerning the University of Virginia, he advocated the establishment of schools of theology in connection with this institution. His idea was that each religious denomination of the state should be encouraged to "establish a professorship of its own . . . , preserving, however, independence of the university and of each other." He made this recommendation in order to

counteract an "idea that this [the University of Virginia] is an institution, not only of no religion, but against all religions," and in order to overcome what people pointed out as a "defect in an institution professing to give instruction in *all* useful sciences."

But not till our own day has this idea of the far-seeing Jefferson been carried out. Now co-operation in some form is in successful operation at the universities of seven states—namely, California, Kansas, Michigan, Missouri, Oregon, West Virginia, and Wyoming.

The Disciples' denomination was the first in the United States to demonstrate the success of co-operation. This church has maintained the Ann Arbor Bible chairs at Michigan University since 1893, the purpose being to provide instruction of a university grade in the Bible. The equipment consists of one building and a small but thoroughly trained faculty. More than seventeen hundred students have already taken work in one or more of the Bible chair courses. The church considers the work a gratifying success, and will soon enlarge the faculty. President Angell, of the university, says: "We feel under obligations to the Bible chairs for the help they have rendered in religious work among the students." This church has a similar Bible chair at the University of Kansas (established in 1901), and theological seminaries at the University of California, Oregon, and Missouri. Students and professors familiar with the work pronounce it a surprising success.

The Episcopal church has guild halls—species of student club houses—in Michigan, West Virginia, and Wyoming. The Baptist church also has guild halls in Michigan and West Virginia. Courses of lectures are provided here during the year.

About the University of California at Berkeley the Congregationalists, Christians, Baptists, Methodists, and Unitarians have all either erected buildings and begun work, or have partially completed their preparations for co-operation in some form.

What has been done in the United States is clearly only a beginning. In the cases cited above work done in the university counts toward a degree in the church school, but, on the other

hand, work done in the church school or "Bible chair" does not count toward a degree in the university. And herein is the wide gulf between the American and the Canadian plan; and herein is, in the opinion of the writer, the weakness of the American plan. But a change is coming—has come, in fact. And North Dakota furnishes the example.

V. NORTH DAKOTA MOVEMENT

The Methodist college of North Dakota was located by its founders in an isolated village, where chance of success was very precarious. A struggle was made for years to keep the school alive, but the results were wholly incommensurate with the labor and money expended. The question of removal and co-operation with the university at Grand Forks was broached. The presidents of both institutions favored it. Other men of considerable influence opposed the movement. Some ridiculed the idea of a "prayer annex" to the state university. A memorandum signed by both presidents, and given to the press, set forth a tentative plan of co-operation as follows:

1. That the Methodist church change the name of its institution from Red River Valley University to Wesley College.
2. That a building or buildings be erected in near proximity to the state university, but on a separate campus, to include a guild hall, such recitation rooms as may be required for the work proposed, possibly dormitories for young women and young men, and a president's house.
3. That the course of study may be: (a) Bible and church history, English Bible, New Testament, Greek, Hebrew, theism, and such other subjects as the college may elect in pursuance of its purposes. (b) A brief course that may be designated as a Bible normal course, intended especially to fit students to become efficient Sunday-school teachers and lay workers, and upon the completion of which certificates of recognition may be granted. (c) Instruction in music and elocution may be given if desired, and appropriate certificates granted. (d) Guild-hall lectures.
4. That the state university grant for work done in subjects included under (a) above such credit towards the B.A. degree as it gives for technical work done in its own professional schools and for work done in other colleges of reputable standing. Likewise, Wesley College shall give credit for work done in the state university, in similar manner, as preparation for any degree or certificate it may offer.

This "merger" proposition was adopted by the trustees of the

Methodist college, and also sanctioned by the regents of the state university, and is now in process of being carried out. The building of the "Red River Valley University" was sold to the state for a school of science. This movement toward educational unity is the Toronto plan modified to fit American conditions. So far as the United States is concerned, it is a great innovation. It is confidently believed that the Baptists and the Presbyterians of North Dakota will soon follow the step taken by the Methodists, and that the movement will spread to other states. There is much evidence to confirm this belief.

VI. PROPOSED MOVEMENT IN OTHER STATES

For years this movement has been in the air. It is just now taking tangible form, as expressions on every side show.

An official committee of Baptists in the state of Washington makes this report:

It is proposed to establish by the side of the state university a Christian institution, federated with it, and under the auspices of the Baptist denomination. . . . The scope to be . . . to provide lecture courses to be filled by the most eminent talent available. The president, with other instructors as the situation may require, to teach those branches of learning essential to a finished education upon which the state does not enter, or enters in an incomplete way. To enlarge the curriculum until every gap in full university work—occasioned by the nature of the state university—is filled. To found scholarships.

This is the way the Congregational church as a whole sees the opportunity. At the triennial council of this church, held at Portland, Maine, in 1901, the following resolution was adopted:

Resolved, That this council regards with favor the project of establishing foundations of a religious character in connection with our great state universities, whose purpose shall be to provide pastoral care, religious instruction, and helpful Christian influence to the students there assembled, and we heartily commend this enterprise to those of generous spirit as in the highest degree worthy of their sympathy and their gifts.

In Missouri the Northern and Southern Presbyterians and the Episcopalians have the matter under advisement. In Nebraska the Episcopalians have land for a building, and the Lutherans and the Presbyterians are working to the same end. In Illinois the Presbyterians, through their synod, are perfecting a

plan of reaching the Presbyterian students of that university, and contemplate ultimately the establishment of some form of theological seminary or college.

The Methodists of Illinois—and herein is a remarkable coincident—hit upon the same plan of co-operation as the Methodists of North Dakota, and at the same time, and this, too, absolutely without any communication. Three prominent Methodists of Urbana, Ill., were working out a “tentative plan” for their state, while at the same time, but unknown to either group, two college presidents in North Dakota were working out the same plan for their state. The statement published by the Illinois Methodists is in substance as follows:

There are now over seven hundred Methodist students in the University of Illinois. They are here rather than in the Methodist colleges because they find here the best educational facilities of the state. Still the state university does not, and in fact cannot, provide systematic religious instruction. Certain inherent difficulties prevent the local churches from doing the most effective work among these students. The need is overwhelming that something be done to enable the church to perform its full duty toward these young people. To help solve this problem, the following suggestions are made:

That a college be established in Urbana, in close proximity to the state university, under the auspices of the Methodist church of Illinois; that this institution be known as “Wesley College;” that suitable buildings be erected; that students of the college take their instruction in the University of Illinois in all those subjects for which the university adequately provides; that instruction be given in religious subjects, including the English Bible, Christian evidences, church history, etc., and such other subjects, like ethics and philosophy for example, as may not be provided for in the university to the desired extent.

It is apparent that the existence of such a college in the heart of the university community would be a standing reminder to professors and students alike of the importance of the spiritual and religious elements in higher education. It would be a standing incentive to the young people to give attention to this important subject. There is little doubt that for the high-grade instruction given by the college the university would allow credit toward a degree. The possibilities of such an institution are great. The ablest men in the whole church could be brought in to impress the young people. Methodist resources could be devoted, *in toto*, to systematic religious work, leaving the state to provide for the expense of ordinary education. It would prove a strategic point for the church to reach the future leaders of

agriculture, business, commerce, industry, education, any, even of the church itself.

Here is offered the possibility of a true spiritual union of church and state in the work of education, which would have all the advantages, and none of the disadvantages, of that political union which is opposed alike to the judgment and feelings of the American people.

VII. CONCLUSIONS

Since the state university is the university of all the people, and is a great civic institution to train citizens for actual life, it is hoped that churches will co-operate heartily with it. They support it with their taxes. There is no such thing as Methodist political economy, Baptist mathematics, Congregational physics, or Presbyterian chemistry. The future workers of the church must also be citizens of the state. The religious man must also be the civic man. Cannot these two systems of training, the religious and the civic, be harmoniously co-ordinated by the simple process of friendly co-operation between denominational college and state university? Such co-operation has within itself the potentialities of magnificent fruition. It is the movement of the future, and, as such, deserves our interest, our sympathy, and our support.